

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

We are thankful for small mercies; sometimes they indicate great ones. Amongst these we may reckon the late leaderette of the "Daily Chronicle" on the new Part of the "Proceedings of the Psychical Research Society," which, says the "Chronicle," "contains as fine a set of ghost stories as we have ever seen." But its closing words are very comforting:—

There can no longer be any doubt whatever that the P. R. S. has made some very remarkable and infinitely suggestive discoveries, and this new volume is as full of them as any of its predecessors.

The London Spiritual Alliance will, in due time, offer to London a good deal to think about in relation to these "very remarkable and infinitely suggestive discoveries." We hope it will have the co-operation of the "Chronicle."

"The Inquirer," which, to our certain knowledge, has for thirty years steadily refused to inquire into Spiritualism, has just taken a tiny wink at it with one of its eyes. It has a paragraph on the very important report of Professor Sidgwick's committee. "It *may* be remembered by some of our readers," it sleepily says, "that a committee, &c.," was formed. Its profound conclusion is that, though some 17,000 persons were interrogated by over 400 investigators, "the thing has a weak side in the known infirmity of human testimony, &c."; but it condescends to say that "the evidence cannot be wholly neglected." That is a comical playing of the part of inquirer. But we can well afford to wait for "The Inquirer" for another thirty years.

Once upon a time, five tourists arrived at the sleepy little town of Wells, to see the glorious Cathedral and Palace there. Tourist-fashion, four of them were in fevered haste to push on at once to the longed-for sight, but the fifth said: "See, here! This is a celebrated old inn; let us go in and dine. The Cathedral won't run away." Such people are useful, once in a way. And anyhow it is quite true—that whether we are in a hurry to inquire or not, the Cathedral *won't* run away.

Ellen S. Atkins has published a pretty little booklet on "The Secret of Happiness," in which she sets forth some quaint conceits concerning the vital relations of music and colour, and, music, colour and spirit-qualities. We do not quite see it, but the pleasant refinements can do no harm. The authoress has a lofty but kindly good word for what she calls "even Spiritualism." Poor Cinderella!

Dr. Leffingwell, in "The Arena," carefully and without any exaggeration sets forth "An ethical basis for humanity to animals." This he finds in the neighbourhood of the Analects of Confucius and the teachings of Christ: "That

which you do not want done to yourself, do not to others." "All things whatsoever ye would that men should do to you, do ye even so to them." From these rules, Dr. Leffingwell extracts the following "ethical basis":—

Our moral duty to all living creatures, from the highest to the lowest form of life, is to treat them precisely as we ourselves should be willing to be treated for the same objects in view, were we instantly to exchange with them every limitation and circumstance of their condition and form.

This is unthinkable to the end, but it is a good basis as far as it goes. Its application to the full would put an end to a good deal of animal slaughter and flesh-eating, to the whole of that destruction of life merely for savage amusement and delight in killing something which so many English "gentlemen" affect, and to that "vast sacrifice of song birds to the evanescent fashion of feminine taste for adornment" (!) which so many English "ladies" support.

As for vivisection, if the article does not condemn it altogether, it certainly endorses the resolutions of the American Humane Association:—

Whereas, The evidence before this association seems clearly to prove that upon the Continent of Europe atrociously severe and cruel experiments upon the lower animals are frequently performed; and

Whereas, While such experiments are restricted in England, yet there exists in no one of our American States any legal restriction preventing the most painful experiments of Continental physiologists from being repeatedly performed even for the demonstration of well-known facts: therefore,

Resolved, That the American Humane Association, while not pronouncing itself at this time either for or against physiological research in general, does hereby declare that, in its judgment, the repetition of painful experiments before classes of medical students merely for the purpose of illustrating physiological truths is contrary to humanity and ought not to be continued. It agrees with the opinion of the President of the Royal College of Physicians, England, that no experiment should be repeated in medical schools "to illustrate what is already established"; with the opinion of Professor Huxley, that "experimentation without the use of anaesthetics is not a fitting exhibition for teaching purposes"; with Sir James Paget, surgeon to the Queen, that experiments for the purpose of repeating anything already ascertained ought never to be shown to classes; with Dr. Rolleston, Professor of Physiology at the University of Oxford, that "for class demonstrations limitations should undoubtedly be imposed, and these limitations should render illegal painful experiments before classes."

Resolved, That, acting upon such scientific opinion, and acknowledging itself in accord therewith, the American Humane Association here respectfully urges upon the legislatures of every State in the Union the enactment of laws which shall prohibit, under severe penalty, the repetition of painful experiments upon animals for the purpose of teaching or demonstrating well-known and accepted facts.

A small work, entitled, "Twenty Photographs of the Risen Dead" (by T. S. Wilmot; London: Simpkin, Marshall, and Co.), merits attention. Unfortunately, the introduction will be likely to deter any but strong believers. The "average reader," after glancing over it, will probably put the book down, and think no more of it.

The subject of Spirit-photography ought, for the present, to be kept on a matter-of-fact plane. But what are we to think of this start-off :—

Astrology, that Divine science in which Daniel, the Hebrew prophet, was so eminently skilled, teaches that persons born when the sun is unafflicted in the tropical sign Cancer are specially organised to draw down the Divine Substance for the illumination of those who are called to teach the people Divine Truths ; their souls travel directly to the Unseen Cause of things.

But the book proper begins simply and sanely enough ; in fact, the opening prayer and the first paragraphs of Chapter I. are excellent.

The photographs and the conditions of their production are carefully explained, leaving a satisfactory feeling as to their genuineness. Indeed, there is not a little that is valuable as suggestion in connection with experiments of the kind. For instance, on several occasions, when, with precisely the same conditions, there were no results, it was remembered that just before the experiments the medium had been distressed by argumentative visitors, who had tried to confuse and refute her :—

In such unequal mental debates, the psychic light was withdrawn uselessly, and, as a sufficient time had not elapsed for mental and psychic recuperation, the actinic element which impressed the Unseen upon the plate was not present in the necessary magnitude. By this we learned that mental repose, a calm unworried atmosphere, and isolation from all opposition, is the necessary outfit for a person with a luminous aura (over and above the usual qualifications of a photographer), should he aim at becoming a successful psychic photographer.

Referring to the "orthodox" opponents of Spiritualism, the writer shrewdly contrasts them with Africans and Red Indians, of whom he says :—

They are thus better fitted for the office of Spirit control than the people who are brought up under the narrow and aggressive religious policy and customs adopted by the modern Christian races, whose religion has become so much of a contradictory mystery, even to its adherents, that they cannot realise that God admits to heaven the followers of any religion but their own, and yet among them angelic communications have become so rare as to be practically discredited, and death surrounded by terrors and fears, instead of being regarded as the welcome reward of a just soul, who through the grim portal passes into gradual perfection.

Still with his eyes upon these "orthodox" unbelievers, he asks, and with much reason :—

Why in this progressive age should we trust to the experiences of the ancients for our proofs of Immortality and other Religious Teaching ? Anything which happened less than 1,800 years ago in reference to Angelic Visitors is received with incredulity, scorn, and ridicule, even by people who implicitly profess to believe similar records written in the Scriptures too old to be authenticated. The Angels are as ready to teach unselfish aspirants now as ever.

The very practical suggestion is made that whenever photographers get the result of a "fogged plate," they should preserve it instead of treating it as waste. Such plates are well known ; and it is quite possible that thousands of precious things have been thrown away. Mr. Wilnot says :—

In the light which we may throw on these irregular productions, we suggest that these plates should be completed, printed from, and, however ridiculous, unskilful, or inartistic the results, that they should be lodged with the president of the local photographic society, and, even if not understood or appreciated, that they should be preserved among the valuables of that society. Should a human form appear in the mist, no matter how indistinct, we advise that the photographer should communicate privately with his customer, ascertain if such a form was, or is known to them, consult his customer's wishes as to whether the fact should be made public beyond the society, and act accordingly.

SPIRITUAL SOLUTIONS OF PRESENT PROBLEMS.

BY J. PAGE HOPPS.

THE INFINITE AN INTELLECTUAL NECESSITY.

WHEN M. Pasteur was elected a member of the French Academy, he made his entry memorable by the delivery of an address of a very significant character. To many of the materialistic philosophers there it must have sounded like the echo of a pleasant delusion, or the telling of a glorious dream.

It was an impassioned defence of the spiritual Theist's position, as a happy believer in God ; and it placed belief on a ground which is somewhat novel, but which is singularly impressive. Following Max Müller, who, in his Hibbert lectures, laid considerable stress on the conception of the Infinite as the natural basis for religious belief, M. Pasteur sought to arrive at that conception through the contemplation of the illimitable in space, which, though a necessary inference, so thoroughly baffles both thought and sensation. Bidding the philosophers think of the worlds of space, he cried :—

What is there beyond this starry vault ? More starry skies. Well, and beyond these ? The human mind, driven by invincible force, will never cease asking : What is there beyond ? . . . It is useless to answer : Beyond are unlimited spaces, times and magnitudes. Nobody understands these words. He who proclaims the existence of an infinite—and nobody can evade it—asserts more of the supernatural in that affirmation than exists in all the miracles of all religions ; for the notion of the infinite has the two-fold character of being irresistible and incomprehensible. When this notion seizes on the mind there is nothing left but to bend the knees. In that anxious moment all the springs of intellectual life threaten to snap, and one feels near being seized by the sublime madness of Pascal. The idea of God is a form of the idea of the infinite. As long as the mystery of the infinite weighs on the human mind, temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, Jehovah, or Jesus.

It is interesting to note how frequently this thought occurs to the prophets and poets of the Old Testament, one of whom even then caught a glimpse of the fact that the heavens dwarf the human race to a vanishing point—"When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him ? and the son of man that Thou visitest him ?"

And another cried : "To whom then will ye liken me, or shall I be equal ? saith the Holy One. Lift up your eyes on high, and behold who hath created these ; that bringeth out their host by number : he calleth them all by name : by the greatness of his might, for that he is strong in power, not one faileth."

And yet the heavens known to the poets and prophets of Israel were as nothing compared with the heavens known to us. They saw lights where we see worlds. They saw clusters of lamps where we see systems. They saw a grey haze where we see millions of worlds vaster than our own. We look through the telescope, says one,

and the grand Milky Way is before us as a world illuminated by a grandeur far above our understanding. We elevate it a single notch, and that way separates, and down in the distance is another milky way sweeping round the immensity of the heavens ; and beyond, in the distance, is another milky way, sweeping from firmament to firmament, and from world to world, from centre to circumference, and on, and on, and on, until investigation, science and art, and the mechanical genius of the human brain have demonstrated that this planet upon which we live is but a small atom, is but a small mite, in comparison to the great universe ; that our sun is only the centre of one solar system ; that suns differ from suns in size ; that systems differ from systems in shape ; that one star differeth from another star in glory, and all teeming with a grandeur unknown in any previous age ; thus demonstrating the grandeur of life ; demonstrating the omnipotent power that exists in individuality, that exists everywhere.

The Hebrews, though they could not have known the heavens as we know them, had, nevertheless, a strangely vivid appreciation of their majesty, beauty, and grandeur, as suggesting the Infinite; and upon this, in their best days, they seemed to base their faith in the great unseen Jehovah whom they loved to contrast with the idols—the nothings—which they so despised. Isaiah, in the context of one of the passages just quoted, satirises the idolater who makes a graven image, and has to steady it, and decorate it; or who, being poor, cuts his god out of the trunk of a tree; and the psalmists are fond of what we may call this showing-up of the hollowness of idolatry. In one of their half-contemptuous, half-exultant cries, they say: "All the gods of the nations are idols (nothings), but Jehovah made the heavens." That is to say, the idols are of the earth; He is above: they end in themselves; He marches on to call forth worlds: they are made; He makes: there is nothing with them beyond the visible presentment; but He, the true abiding spirit-God, lies there, behind and above the glorious, mighty, beautiful heavens.

The thought here is an entirely different one from Paley's Design argument. The special idea here is a far profounder one, and one that goes to the very heart of our existence as intellectual creatures. The thought is that by a sheer intellectual necessity we are always being driven to the Infinite, the unbounded, the unknown. We simply cannot think of an end to either space or time, for there is always something imaginable beyond, and always some time after. We must either give up, take refuge in the Infinite, or go mad trying in vain to think of bounded space or ended time.

Then the Infinite carries us to the confines of an intellectual region where the human intellect or understanding entirely ceases to have any function, but where intellect has to be inferred: and that Infinite, with its intellect that is not man's intellect at all, is—God. Hence, even so unromantic and so unspiritual a philosopher as Herbert Spencer has to say:—

The sincere man of science, content to follow wherever the evidence leads him, becomes by each new inquiry more profoundly convinced that the universe is an insoluble problem. Alike in the external and the internal worlds, he sees himself in the midst of perpetual changes of which he can discover neither the beginning nor the end.

When, again, he turns from the succession of phenomena, external or internal, to their essential nature, he is equally at fault. Though he may succeed in resolving all properties of objects into manifestations of force, he is not thereby enabled to realise what force is; but finds, on the contrary, that the more he thinks about it the more he is baffled. Similarly, though analysis of mental actions may finally bring him down to sensations as the original materials out of which all thought is woven, he is none the forwarder; for he cannot in the least comprehend sensation; cannot even conceive how sensation is possible. Inward and outward things he thus discovers to be alike inscrutable in their ultimate genesis and nature. . . . In all directions his investigations eventually bring him face to face with the unknowable; and he evermore clearly perceives it to be the unknowable. He learns at once the greatness and littleness of human intellect—its power in dealing with all that comes within the range of experience, its impotence in dealing with all that transcends experience. He feels, with a vividness which no others can, the utter incomprehensibility of the simplest fact, considered in itself. He alone truly *sees* that absolute knowledge is impossible. He alone *knows* that under all things there lies an impenetrable mystery.

To some, that may seem hopeless enough. You are taken by it to the verge of the Infinite, and are told that there the human faculties all end as guides—that the vast continent beyond is all unknowable: and yet that continent contains all the fountains of being. Does that destroy faith? Does it even hamper faith? I think not: but it does destroy denial: it makes denial absurd, because it suggests boundless possibilities, and logically leads to boundless hopes. In fact, it suggests one of the most subtle bases of belief, and

almost compels us to pass on to the great inferences and ideals: for these ever transcend the senses, and belong to the sphere of the spirit, which is the sphere of the Infinite.

And now comes a grave question: How far is it possible or right to believe in the unknown as a basis of faith? That is a question which is rapidly becoming urgent; and upon the answer to it may depend the Religion of the future—perhaps the very existence of anything answering to worship.

The book on Natural Religion, by the author of *Ecce Homo*, partly answers the question; but the true answer does not come from the intellect or the understanding, but from spiritual instincts and affections, from the idealising faculty whose instruments are reverence and hope, from the profound sense of dependence which only increases as we more fully develop the spiritual self and enlarge the boundaries of thought and knowledge by even such insights as Mr. Spencer helps us to. Then adoration becomes a kind of spiritual breathing; and reverence becomes a holding of the hidden hand; and the idealising instinct (which is just as real and as trustworthy as any physical sense, and more so) becomes a spiritual perception of spiritual things; and the sense of dependence, the sense of loyalty, the consciousness of duty, suffice to naturally lead on to worship and adoration, as entirely unforced expressions of acknowledgment of, and surrender to, the Infinite.

And so we see that the mystery of God is the same as the mystery of Infinity; and the mystery of Infinity is but the mystery of the illimitable, and the mystery of the illimitable is not greater than the mystery of the man who is able to try to think of the illimitable; and the mystery of thought is not really greater than the mystery of sensation. So everywhere, on every side, we are fast held in by mystery; but consciousness and thought compel belief every day even where we do not and cannot comprehend; and what consciousness and thought do for us in regard to matter and man, consciousness and thought and the idealising faculty enable us to do for spirit and God.

Does it matter, then, that I cannot *see* or *feel* my God—that He belongs to that region of the Infinite which even the cold philosophers lead me to, as the region which I must infer but which then utterly shuts me out? Does it matter to me that I do not know how that Infinite and my finite can merge into one another, or affect one another, or throb and echo to one another? And because it is a region that lies beyond my faculties and the senses and mathematics and tests, must I let it alone, and send nothing into it, and look for nothing from it? That seems the least reasonable thing to do: for I find that the very best part of us does persist and will persist in pressing up to it—praying into it, singing into it, looking with longing inward spirit-eyes into it—does persist and will persist in thinking—(what, indeed, science and philosophy teach us)—that that region of the Infinite which we have no faculties to comprehend is yet the region of causes and, so to speak, the reservoir of life. Why, then, should I not send prayers and songs and hopes and love into it, and expect things from it, and let the idealising of spirit have full way? for, perchance, intuition may actually serve where intellect is useless; and instinct may suffice where the senses are of no avail.

It is, surely, some consolation to know that we are not thinking these things and cherishing these hopes for the first time: they belong to all ages and nations: they lie at the root of all the religions of the world; and the religions of the world belong to the things that most deeply move and most profoundly influence us. They are as old as the first man whose eyes were drawn up to the starry heavens, and whose heart followed with the glorious inference—"The Infinite created these or lies beyond them."

Said Carlyle once:—

Three nights ago, stepping out after midnight and looking up at the stars, which were clear and numerous, it struck me

with a strange new kind of feeling. In a little while I shall have seen you also for the last time. God Almighty's own Theatre of Immensity, the Infinite made palpable, and visible to me. That also will be closed, flung to in my face, and I shall never behold it any more. The thought of this eternal deprivation, even of this, though this is such a nothing in comparison, was sad and painful to me. And then a second feeling rose in me: What if omnipotence, that has developed in me those pieties, those reverences, and infinite affections, should actually have said—Yes, poor mortals, such of you as have gone so far shall be permitted to go no further. Hope; despair not. God's will, God's will, not ours, be done.

Yes! it is all in that. Feel your littleness, your weakness, your absolute insignificance in the presence of the amazing Universe of worlds—and then *hope on*. He who is behind all will care for us; He must be there:—*His will be done!*

THEOSOPHY AND SPIRITUALISM.

BY A. P. SINNETT.

So much has been said on both sides concerning questions on which Theosophists and Spiritualists are disagreed, that many of us are apt to lose sight of the important fact that certain beliefs which they hold in common constitute a platform on which they stand together, and apart from the rest of the world. It seems to me worth while to dwell upon this consideration with more attention than has been given to it hitherto.

In nothing I am about to say shall I attempt to soften or disguise the outlines of any Theosophic doctrine that may conflict with the views generally entertained by Spiritualists. But I have long regretted the acerbity of tone and feeling that has somehow crept into controversies in which Theosophists and Spiritualists have been at variance, and I am encouraged by certain tolerant and graceful utterances in the editorial columns of "LIGHT" to point out, in sympathy with the spirit of those remarks, the many lines of thought along which Spiritualists and Theosophists really travel together, and the possibility of a more friendly interchange of ideas between them than has been usual in the past.

At all events, there is one immensely important characteristic which Spiritualists and Theosophists have in common. They are both distinguished from the masses of humanity still immersed in materialism, by their recognition of the fact that human consciousness is something independent of the physical body, capable of existence on a plane of Nature imperceptible to the ordinary senses, but lying within the cognisance of some persons who, though still using the body as the vehicle of their consciousness, are endowed with senses of an—as yet—unusual character. It is not easy to state the case in perfectly general terms that shall not offend against prepossessions leaning in one direction or the other, but we who know that we are within reach of other planes of consciousness—on which, undoubtedly, under varying conditions, all humanity functions after death—stand on a totally different platform from persons who deny the possibility of such intercourse. Whether the doctrine is denied from the point of view of disbelief in a future life for the soul altogether, or from that of religious faith, which conceives the soul's future as divided by an impassable gulf from life in the body, the denial of this article of belief on the one hand, or its affirmation on the other, constitute the first line of cleavage which divides humanity in reference to Spiritual convictions. But Spiritualists and Theosophists stand together on the same side of this line of cleavage, and in this way they should never forget that, however much they may differ, they are more in agreement than either can be with the rest of the world.

But can we get nearer still and formulate some statement relating to beliefs on our own side of the "great divide," which may be acceptable all round? This is certainly possible. None of us deny—though we affirm this with varying degrees of enthusiasm—that ordinary human beings after death can, and sometimes do, communicate with friends they have left behind in physical life. Many Spiritualists, I fancy, have paid attention too exclusively—in any dealing they may have had with theosophic beliefs—to statements that have been made by some theosophic writers concerning the conditions under which communications from disembodied intelligences purporting to be those of specific people, once living on the physical earth, may

be something different from what they profess to be. Later on it may be worth while to go into the question of probability as affecting the majority of cases; but, at all events, we all, on our side of the fence, believe that the "dead" may communicate with the living. When the questions arise: For how long, as a rule, is it likely they will be able to do this?—How do such communications affect their spiritual progress?—What is likely to happen if they do this for a time, and then drop the practice? What are their opportunities of fathoming the mysteries of spiritual nature while carrying on such communications?—these Theosophists may have suggestions to make which I think, of course, Spiritualists would do well to consider attentively. But in regard to the possibilities of Nature as a matter of abstract belief, there is not so wide a gulf between the convictions of the two schools as many people imagine.

Then, as to the distinctions which Theosophists draw between the astral and the spiritual planes of Nature, Spiritualists, it seems to me, using other terms, make very much the same distinctions. I know they sometimes divide the super-physical realms of being into several "spheres," and whether we talk of planes or spheres we are using a metaphorical expression pointing to the same idea. We all mean that after this life there are several different phases of being or states of consciousness through which human souls may pass, and I think it is within the experience of Spiritualists that their friends on the other side will sometimes bid them good-bye, because the time has come for them to "go higher." Theosophical inquiry endeavours to put a more scientific face upon the whole transaction, but Spiritualists, who recognise the principle of "going higher," have no reason to take any fundamental objection to the theosophical teaching in reference to the astral and devachanic planes.

So with the great subject of elementals. Theosophical teaching for the first time, I think, has reduced to something like a scientific shape the hints concerning those mysterious beings, entities, or agencies, whatever they might be, which mediæval writers on Occultism described in language of poetic imagery. Some of us, whose senses are alive to the phenomena of the astral plane, know a good deal now about this exceedingly curious manifestation of Nature. But if Spiritualists as a body do not pay much attention to the subject, at all events, I think a good many of them have encountered, from time to time, experiences which they would certainly not make their own departed friends responsible for, and are well prepared to accept the idea that many occurrences at séances had better be attributed to sub-human agency than even to the most "mischievous" or "lying" of the "Spirits" constantly spoken of in Spiritualistic literature as troubling the serenity of such proceedings. I feel sure we are all much closer together in respect of our belief concerning the nature of elemental agency than people in either camp on the *qui vive* to discover disagreements are disposed to allow.

Theosophy is, of course, concerned with something more important than the investigation of super-physical phenomena—with the conditions under which the permanent soul of a man may accomplish the loftiest potentialities of its nature. But Spiritualism will keep step with it in that aspiration, at all events; and, for the rest, as to the course of action to be pursued towards that end, if opinions differ, that is rather a reason for coming together to discuss them than for keeping apart.

At any rate, the time has now come for divesting the whole discussion of all flavour of personality. If any given writers on Theosophy have put forward doctrines calculated to discredit some Spiritualistic conclusions, in carelessly uncivil language, so much the worse for them. Doctrines themselves may be either true or false; they cannot be rude or polite. But if a new doctrine which may be true—and which, if true, is calculated to have an important bearing on a mass of our thoughts and beliefs,—is pushed out of sight and denied consideration, because by some of its early exponents it may have been put forward in a rough and inconsiderate fashion, surely that would be an unfortunate mistake for any of us to make.

CHILDREN have ears like the very spies of nature herself; eyes that penetrate all subterfuge and pretence. It is good to set before them the loftiest ideals that have lived in human reality; but the best ideal of all has to be portrayed by the parents in the realities of home life at home. The teaching that goes deepest will be indirect, and the truth will tell deepest on them when it is overheard. When you are not watching and the children are—that is when the lessons are learned for life.—GERALD MASSEY.

WITCHCRAFT IN SCOTLAND. 1570 TO 1663.

BY EDINA.

III.

THE PRESTONPANS AND NORTH BERWICK CASES.

In 1590 a series of most extraordinary trials for witchcraft took place in Scotland. In that year a person named David Seton, living in Tranent, East Lothian, suspected his servant, Gellie Duncan, of possessing the supernatural power of curing sickness, and having subjected her to torture by means of finger-screws (or pilniewinks, as they were called), was able to extort from her, not only a confession that the devil had given her power as a witch, but she also gave information regarding a number of persons equally guilty of concert with the Evil One. These persons included John Fian, alias Cunningham, a schoolmaster in Prestonpans; Agnes Sampson, a midwife in Keith; Barbara Napier, the wife of a reputable citizen of Edinburgh; and Eupham McCalyean, a lady of high rank, and daughter of a deceased senator of the College of Justice. All these persons, apparently on the simple statement of this Tranent domestic, unsupported by other evidence, were at once apprehended and frightfully tortured, when (as might naturally have been expected) confessions were "wrung" from each and all of them of utterly improbable and impossible occurrences. Fian, or Cunningham, the teacher, who was a young man, admitted having struck a rival with a sort of madness. This person, on being confronted with Fian "in the King's Chamber" while the examination was proceeding, "fell a bounding and capering for about an hour," requiring the power of several persons to restrain him, and at the close of this demonstration stated that he had been asleep all the time. On being further questioned and tortured, Fian admitted having had many meetings with the devil, and that he attended several gatherings of witches with the Arch Enemy of man, some of which had been held in the parish church of North Berwick. On these occasions, Fian stated, he had acted as clerk to the meeting. He also said that he had formed one of a party of witches who went off from Prestonpans one night to a ship in the roads and which they succeeded in sinking by means of their incantations. He asserted that he had gone through what looks like an act of levitation, stating that he "had chased a cat at Tranent with a view to throw it into the sea, in order to raise a gale for the destruction of shipping," and while so engaged he was borne along the ground, and had gone over a wall "the top of which, but for witchcraft, he could not have touched with his hand." Shortly after making this confession, Fian escaped from prison, but having been brought back, denied his whole confession, whereupon his saintly and sapient Majesty, King James, who appears to have taken quite a paternal interest in this case, came to the conclusion that he had "entered into a fresh compact with the devil, and had him searched for marks" of the Evil One, but none being found on him, Fian was subjected to most awful torture, but resisted all further attempts to make him confess, and, as the commentator puts it, "only impressed the King and others with the conviction that the devil had entered into his heart." It is scarcely necessary to add that the unfortunate schoolmaster after his refusal to make a second confession was speedily arraigned, tried, condemned, and burned.

The three women inculpated in the charges formulated by the Tranent servant Duncan, viz., Agnes Sampson, Barbara Napier, and Eupham McCalyean, were all tried within a few months after Fian's execution, and at the trial of Agnes Sampson some of the meetings admitted by the schoolmaster were described in greater detail (presumably by one or other of the accused under torture). According to the account given of the séance with his Satanic Majesty in North Berwick Kirk, John Fian "blew up the door and blew on the lights, while were like meikle (large) black candles sticking round the pulpit." The chronicler relates the appearance of the devil and his "ongoings" as follows: "The devil start up himself in the pulpit like ane meikle black man and callit every man by his name, and everyone answerit 'Here, Master.' Robert Grierson being namit (named) they all ran 'hirdy girdy' (in confusion), and were angry, for it was promisit that he (Grierson) should be callit Robert the Comptroller, alias Rob the Rower, for expremeng (expressing) his name." The first thing the devil demanded of his assembled followers was, "Gif they had all keepit promise and been guid servants, and what had they done since they had last been convened

together." Thereafter, at his command they opened three graves—one outside in the churchyard and two inside the kirk—and took from off the remains of the bodies there interred the joints of the fingers, toes, and knees, and parted them among them, and it is stated that the accused Agnes Sampson got for her share in the night's ghastly work a winding-sheet and two joints, "whilk she tint (lost) negligently." The devil thereupon, after this "resurrection work" had been completed, told them to keep the joints on them till they were dry, and then to grind them into a powder, with which they were to do all manner of evil. After this the assembled gathering did homage to his Satanic Majesty in a manner unnecessary to be here described; and the chronicler concludes by saying that in the course of his discourse to the assembled witches, the devil inveighed greatly against the King (James VI.), who he stated was the greatest enemy he had in the world. According to the record the devil had on him "ane gown, and ane hat, both of which were black," and the audience partly stood and partly sat during the meeting, John Fian being always nearest the devil, while a person named Graymeal "keepit the door." The fate of the females accused is not given, except in the case of Sampson, who was convicted, strangled at a stake on the Castle Hill, and her body burned to ashes. As regards the remaining two I have little doubt, in view of the treatment of witchcraft at this period, that a similar fate befel them.

Summing up this extraordinary case, it does not appear to disclose to me any traces of psychology or mediumship, being, in my judgment, largely one of invention, on the part of the poor victims. True, these persons may have deemed themselves possessed of certain powers of an abnormal description, and have on more than one occasion, either collectively or individually, attempted to use them for bad ends. They, one and all, may further have met in council in North Berwick Church, and have desecrated the graves in the manner specified in the confessions. They may have deluded themselves into the belief that they had sunk a ship in the Firth of Forth by means of incantations and evil desires, and Fian may have chased a cat, but beyond his statement of his being levitated while in pursuit of it, there is not a scrap of evidence to show that this had ever previously occurred. The withdrawal of Fian's confession after his escape from prison, and his subsequent obstinate refusal to admit his guilt, all appear to me to point to one conclusion, viz., that, under the stress of the torture applied to him and the other persons accused of witchcraft and trafficking with Satan, they added to the true narrative of their meetings in the kirk, &c., the whole of the incidents pertaining to Satan's appearance in the pulpit, for the sole purpose of shifting any blame for their malpractices from their own shoulders upon that of the "Arch Enemy of mankind." Delusion appears to me to be out of the question in a narrative of this kind. The more probable view seems to be that a certain portion of the narrative was founded on fact, while the additions regarding his Satanic Majesty, &c., were simply given as "embellishments" to the narrative.

RECEIVED.

- "The Spirit-World." By FLORENCE MARRYAT. (London: F. V. White & Co. 6s.)
 "Arena" for September. (London: Gay and Bird. 2s. 6d.)
 "Palmist" for September. (London: The Roxburghe Press. 6d.)
 "Review of Reviews" for September. (London: 125, Fleet-street. 6d.)
 "The Coming Day" for September. (London: Williams and Norgate. 3d.)
 "The Unknown World." No. 2. (London: James Elliott and Co., Falcon-court, E.C. 6d.)
 "Lucifer" for September. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 1s. 6d.)
 "Proceedings of Society for Psychical Research." Part XXVI. (London: Kegan Paul, Trench and Co. 7s.)

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

The next Conversazione of the members and friends of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall, on the evening of Thursday, the 27th inst., when Mr. W. F. Barrett, F.R.S.E., Professor of Experimental Physics and Dean of the Faculty in the Royal College of Science for Ireland, has kindly promised to deliver an address on "Science and Spiritualism." For further particulars see advertisement.

OFFICE OF "LIGHT," 2, DUKE STREET, ADELPHI,
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EDITOR E. DAWSON ROGERS,
Assisted by a Staff of able Contributors.

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"Light" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

THE EXPERIENCES OF MISS X.

Miss X.'s paper on "The Source of Messages," fairly well reported in the current number of "Borderland," is helpful. Her story anent the Psychical Researchers is a bit cruel, but its cruelty lies in its element of truth. A certain School mistress posed as scientific because she had a cousin who had once seen Mr. Huxley; so some say that there are Psychical Researchers who occupy themselves with analysing at second-hand, or farther off than that, the emotions and experiences of other people.

Miss X. speaks from the subject's point of view, *i.e.*, to use the vocabulary of Spiritualists, from the medium's point of view. Self-consciousness she holds to be "fatally destructive of just those conditions which it is most useful to observe," hence the difficulty of self-analysis. On this point she is explicit:—

My friends have often said, "Surely you must have some impression of the nature of the phenomenon while it is passing, whether the message comes from without or from within, how far it is externalised, whether your vision—supposing a vision to be in question—is an externalisation of your own thought, or mental perception; whether it is, so to speak, an emanation from some mind still in the flesh, or whether it is some definite message from a discarnate mind?"

Such a question, it might seem, should be, by an intelligent observer, easy of answer.

I confess, however, to feeling great sympathy with those who find it difficult to analyse sensations of this kind—possibly, even, some impatience with those who have a pigeon-hole ready prepared and docketed for the reception of each impression as it arises.

But would self-analysis help much? That has been tried hundreds of times, especially in the matter of thought-reading, and the answer is uniformly Miss X.'s answer: "It came into my head." Some very curious things, however, come into this lady's head. During a severe illness a lady friend called upon her, and found her lying on a long chair on the lawn. It was a morning in July. This lady left a book in the hall. On returning to the house it was nowhere to be found. After hunting for it she went back to the garden, thinking it might have been left there. It was not there, but, on hearing of its loss, Miss X., who had not moved from her couch, said: "The book lies on the blue-room bed." It was "wildly improbable," but it was true. Some workpeople, coming in with the belongings of a friend, had put them with the book, and all had been taken together to the blue-room. Where is the opening for telepathy or thought-transference?

But here is another story which goes into very deep waters. Miss X., on visiting a newly-married friend and being introduced to her husband, saw an astonishing sight. The gentleman was apparently considerate and wishful to

please, and she had heard only good of him; but, from the first moment, she was troubled by a wretched "hallucination":—

No matter where he happened to be—at the dinner table, in the conservatory, at the piano—for me the real background disappeared and a visionary scene succeeded. I saw the same man in his boyhood—he was in reality very youthful in appearance—gazing towards me with an expression of abject terror, his head bowed, his shoulders lifted, his hands raised as if to defend himself from expected blows.

I discovered afterwards that this scene was one which had really taken place at a famous public school, when, in consequence of a disgraceful act of fraud, he was ignominiously expelled, and had to "run the gauntlet" of his schoolfellows.

The most curious part of the business is that the distrust given by the picture was "amply justified by subsequent very disastrous events." This is certainly very remarkable. The gentleman would hardly be thinking of that old experience, and his double or subliminal self would hardly be such a discreditable fool or such a disgraceful traitor as to rouse on him (or on itself?) at such a time. Miss X. thinks the picture was "symbolic," "a precipitated specimen of the man's moral atmosphere"; "a taste of his quality." That only "darkens counsel with words"; and it might be more satisfactory to take the Spiritualist's explanation, that some friendly person on the other side intervened to give her this picturesque warning; and this seems warranted by the disastrous experiences that followed.

Miss X. is strongly in favour of the theory that what is seen is not so much concrete as a "visualisation of an idea": and, that "the so-called spirit" is also "the visualisation of an idea," is, for her, "a pregnant fact, infinitely suggestive." We see no urgent reason for denying this. We do not know what a "so-called spirit" is, nor do we know how it works. All we know is that the sensitive or medium seems an increasingly important factor in all manifestations. It is, therefore, quite possible that, when a "spirit" is seen, what is really seen is a projected symbol or picture impressed on the medium's spirit; and perhaps all the elements that are needed and used in producing the appearance are extracted (or, rather, momentarily borrowed) from the medium and the medium's immediate surroundings. We do not wish to dispute this; there is something much better worth contending for.

Here is a lovely story. An old family friend, a very accomplished musician, had from early childhood directed her musical studies. It came to pass that when thoughts of music occupied her mind she visualised her old friend, and always at his own piano or organ. When he removed, she correctly visualised the new arrangement of his study, having been able to check it by a photograph afterwards received. On a certain day she saw her old friend, but not as before. There was no piano or other musical instrument, and the image was a kind of portrait. She gathered that her friend was deceased, and told that to a companion, also noting it in a diary. It was true. On that day her old friend deceased at dawn, and three hours later she saw the entirely novel portrait. Her comment is interesting:—

I have never classified this as "a phantasm of the dead," it has rather seemed to me as if some sub-conscious knowledge of the fact, however obtained, served to modify a familiar act of visualisation, or, if we make thought-transference the basis of any theory of explanation, as if the Seer were incapable of receiving an impression of the new surroundings, as if the new atmosphere could not communicate itself, as if, let us say, my friend had become abstracted from time and space and had no relation with the things which we call "real."

If that explanation satisfies her, well and good: we cannot help thinking that it goes an unnecessarily long way round; but we find much to think about in the really beautiful thought that her old friend showed himself denuded of the old surroundings, "as if the Seer were

incapable of receiving an impression of the new surroundings."

The concluding remarks, on "surprise and expectation," are practically useful. The sensitive must necessarily find it difficult to exclude either; but how difficult does that fact make anything like self-scrutiny and careful analysis of what happens! Surprise and expectation are both serious interruptions. The one is "a shock which partially unnerves": the other is based on "antecedent knowledge or apprehension which over-stimulates the activities." As to surprise, Miss X. says:—

It must be a very hardened observer, indeed, who does not feel some degree of emotion, whatever its kind, however familiar its occurrence, at the sudden extension of one's purview; and it is, as a rule, afterwards only that one analyses the brief impression.

This, inevitable as it is, emphasises the importance of deducing no rule from a single, or even from a few, examples. It is so easy, and yet so fatal, to read back the proof of any theory one is anxious to establish.

On the other hand, expectation, too, is a serious pitfall, far more serious, I believe, than we are ready to realise.

It is most pleasant to be able to put on record the following testimony on a subject of much importance:—

There is one danger of which I say nothing, because, in truth, I know nothing of it—the alleged danger to health of mind or body. For myself, I am perfectly healthy; accustomed to an active life, spent, in great part, in the country, riding, walking, or gardening, a lover of animals, flowers, and country pleasures. My health, like that of most, has suffered interruptions, but I can emphatically say that my psychical experiences are clear and abundant in proportion to the perfection of my physical health—that weariness or exhaustion, which would render them dangerous, makes them, as a rule, impossible.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

(Continued from page 428.)

MRS. RUSSELL-DAVIES.

"The Clairvoyance of Bessie Williams" is an absorbingly interesting book, which every reader of "LIGHT" has heard of, and most, no doubt, have perused. The chapter in Miss Marryat's publication, "There is no Death," describing the mediumship of Bessie Fitzgerald, has also had a wide currency. Bessie Williams, Bessie Fitzgerald, and Mrs. Russell-Davies are one and the same personality.

A very agreeable and attractive personality, withal. Mrs. Davies warned me that she kept her spoons within sight when people began to talk about her soulful blue eyes, and I shall therefore avoid any minute description of the lady, lest she should find in it some reason to doubt the sincerity of my admiration. As a matter of fact her eyes are not soulful, and I am not quite sure they are blue. Everything about Mrs. Davies—her appearance, her manner, her movements, her speech—indicates energy, activity, restless and untiring self-reliance, knowing her own mind, the will to make the most of this life as the best means of making the most of the next; admirable qualities, but out of line with the not altogether desirable condition characterised in certain quarters as soulful. Add to this that she possesses a remarkable charm of manner, a happy knack of making you feel you are a highly interesting and companionable person (five minutes' talk left me with a most excellent impression), and a conversational vocabulary extensive and picturesque, and one knows enough to make one wish to know more of her.

I found Mrs. Davies, not, as I had expected, in her residence adjoining and overlooking the charming grounds of the Crystal Palace, but in rooms over an auctioneer's offices near at hand. The fact is necessary to mention,

because of the curious circumstances connected with the move into these temporary quarters which came out casually in the course of conversation.

"I consider myself one of the oldest of Spiritualists," said my hostess, over a pleasant cup of tea. "The ghostly records of my family go back further than the Fox family's experiences."

"Of course you do not mean that your relatives had conscious communications with the spirit world before that period?"

"I do, indeed. I have an aunt seventy years of age, who held sésances at Cheltenham twelve years before I was born, and I am——"

"Never mind; you don't look it, anyhow."

"Oh, I have no hesitation on that point. I was going to say I am forty-one, so that makes my aunt's sittings



MRS. RUSSELL-DAVIES.

(From a photograph by H. Spink, Junr., Brighton.)

date back fifty-three years. It was the time of evening card parties; and one night a group was seated round a table, when all at once the table began to move, first to one side and then to the other; and before the eyes of everybody the cards began to move and shuffle of themselves; and then the people began to move, and ran out of the room, declaring it was the devil, and nobody else. A few nights after this my aunt and some intimate friends took it into their heads to sit round the table with the cards again, with a view to asking questions if the movements recurred. They, of course, had no idea of laying their hands on the table, which, however, soon moved again as before, without that assistance. Then they inquired, was it a ghost, or was it the devil? Whereupon there was great thumping and banging, and the table jumped about, and things flew all over the room, and the sitters got finely frightened again at all these strange doings. I believe that is the earliest sésance in this country of which there is any record, but I am open to correction, of course, on the point. My aunt, being afraid to stop in the house, left it and travelled about, and, by some means, in the course of her journeyings she heard about table-rapping. Getting back to Cheltenham, she and some friends formed a circle and sat round a table, putting their hands on it, and getting answers to questions. This was long before the Fox girls came on the field. They invented some sort of code, and the first thing they were told was that it *was* the devil himself who was making these communications, the lau-

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guage used being something awful. She was a very religious woman, my aunt, and she thereupon dropped the thing like a hot potato.

"It was not until I was born and was five months old that the matter came up once more. My aunt's father, my grandfather, having died, my aunt met my mother at Birmingham, and was sitting with her at a large table at dinner, telling her of family matters, when the table began to move about. My aunt questioned it, and the name of her father was given, and, to her horror, he said that he had been poisoned by his housekeeper. This so affected my mother that she started up and laid me on the table, whereupon it moved again with me on it, and when, seeing this, she snatched me up it followed her and pinned her against the door, with the result that on being released she fell fainting across the sofa. When I was taken later from the room

the table followed to the door, so that it was evidently from my power that this occurred. All these things alarmed my mother so thoroughly that she would have nothing to do with such business on any account. When I was four years old there was much trouble in our family in consequence of the housekeeper I have mentioned having got hold of the whole of my grandfather's property, and a good deal of litigation was occasioned by this circumstance. We lived just outside a forest, and one day when I was walking under the trees a piece of paper fluttered in front of me. I picked it up and took it home to my mother, who found written on it the words "Miss D—— is dead. You will get your money now." Miss D—— was the housekeeper. My mother went straight up to the town to her solicitor, and found that the woman was not dead. That was a trick, and worthless; but I mention it as the first manifestation that occurred personally to me. Other incidents followed, and the seeing of visions rapidly developed, I soon became afraid to be alone in the dark. The darkness would grow luminous, assuming a bright red hue, and in this I saw all manner of strange sights not of earth. I remember how I hated and dreaded going to bed in consequence of this strange faculty. Later on, when I was about eight, I began to hear knocks, which were constant wherever I went. They were heard also by everybody about me. I think at this period there must have been a spirit in almost continuous attendance on me, because I used to wake up in the night and see what I thought was

myself, grown up, always standing and looking at me from the foot of the bed. One vision was frequent with me for years. Objects in the room would fade from sight, all around would become red, and then I could see a big temple built in a forest, just a roof supported by pillars, and always I saw myself at the foot of the steps, in a costume distinctly Greek in style, walk up between the pillars and disappear. After this vision I almost invariably would rise and walk in my sleep. I used to tell these things and get laughed at for my fancies."

"Did you ever find a solution of that vision?"

"Well, in part through it I have become a re-incarnationist. I am quite satisfied that what I saw was myself in a previous existence, and I have come to the conclusion that I was a sort of priestess, a medium in those days. This and other things have thoroughly convinced me of the fact of re-incarnation."

"Well, what was the next phase? How did it go on?"

"I was now in my teens, and the sleep-walking began to get very troublesome. I was scarcely ever in bed. But it all seemed natural, and I in no way suffered in health from the loss of rest. Next there developed a peculiar phase of fasting, and sleeping all day and walking at night. All through I kept in perfect health, and never experienced any ill effects. The doctor said it was a very pronounced case of hysteria. But I never got excited, never had fits, was never larkish. After a day's sleep, at about six or seven I wanted to get up and 'begin the day.' The next symptom was the marvellous clairvoyance—I am not a vain woman, but, speaking simply as a looker-on, can call it nothing but marvellous—that I developed. It became a stock source of amusement for myself and my brothers. 'Bess,' one would say, 'tell us the time by my watch,' and I would go in a corner and tell him exactly. Then, without looking, he would turn the hands round, so that he did not know himself to what figures they pointed, and ask again: and again I would tell him almost to the second. I saw the watch itself in whatever position it was placed. It is different now. I get impressed. For instance, my husband woke me this morning at five o'clock and asked the time, which I told him at once, but I saw no watch face; the knowledge of the time simply came to me. Frequently I let my watch run down—all women let their watches run down—and then I say, 'Dewdrop'—Dewdrop, you know, is one of my controls—'what's o'clock?' and the correct time at once comes into my mind without any picture being presented. It is the same in cases of disease. People come to me to be diagnosed; and I don't know how I know what the matter is with them, but I do know. It is there in my mind at once. It is a sort of intuition. I know when the spirit voice is speaking to me, or when I am being impressed, but, apart from this, I seem to possess another sense that I do not understand, and can only describe as 'I know.' The Americans call it 'sensing.'"

"Is that always the way you diagnose a disease? You don't look into a person, as it were, and see the affected part?"

"No, but if the knowledge does not come in the manner I have mentioned, I find it frequently by taking on the condition of the patient. I feel the pain exactly as he does, and at once know the cause. For instance, a gentleman came to me the other day, and I said to him, 'Excuse me, but you are suffering from rheumatic gout in these four fingers.' He said, in surprise, 'Why, yes; but how do you know that?' My reply was, 'Because I have the pain here in my own hand, and I feel it acutely.'"

(To be continued.)

SPORT and gaming, whether pursued from a desire of gain or love of pleasure, are as ruinous to the temper and disposition of the party addicted to them as they are to his fame and fortune.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Transition.

SIR.—I regret to record the sudden death from pneumonia, on the 11th inst., of Mr. G. Aydon Kelly, the only son of the late Mr. G. B. Kelly, C.E., and a sincere Spiritualist and constant reader of "LIGHT." He held a responsible position in the Deeds Office, Dublin, for many years, and recently passed for the English Bar. His large circle of friends in Kensington and elsewhere will feel his loss deeply. He was highly esteemed by all who had the pleasure of his acquaintance. The late Mr. S. C. Hall predicted a brilliant future for him, but One who knows what is best for us ordained otherwise. He was a man of considerable literary talent, and belonged to a good old English family on his mother's side. When very young he travelled great distances to view relics of the family. The ruins of Aydon Castle in Northumberland, once the residence of Sir John and his brother, Sir G. D. Aydon, ancestors of his, were of great interest to him. He secured extensive views of the ruins, and also of the tomb of Sir G. D. Aydon, which were graciously inspected by H.R.H. Princess Louise, Marchioness of Lorne, who pronounced them very interesting pictures. It is a remarkable fact that there is no other family in the world whose name is spelt in the same manner, although pronounced the same. He has left a wife and child to mourn his irreparable loss. M. A. N.

The Fourth Dimension.

SIR,—The remarks of Mr. W. Hayes on this subject ("LIGHT," September 15th) seem to me to be vitiated by the misuse of the word "think" in the sense of "imagine." Sensible imagination being derived from the sense-mode, of course beings of a three-dimensional sense-mode cannot *imagine* "physical" objects with more or less than three dimensions. The question is whether the *supposition* of such objects must be a mere abstraction which cannot have a sense-mode corresponding to it. In *representing* the one or two dimensional being, we have, as Mr. Hayes observes, always to bring our solid into the representation. But, as Mr. Routh puts it, that does not signify, "provided only that the minds of the beings in question are entirely unable to conceive of those [higher] dimensions." And this brings me to the remark of your other correspondent, "C. Y. L.," that in dealing with a lower dimensional perception, "we presuppose a three-dimensional space as the ground of its possibility." Certainly. Every lower mode of cognition presupposes a higher, to which it is not adequate; of which, in fact, it is a *disintegration*. But is it not conceivable to "C.Y.L." that our perception in three dimensions pre-supposes the fourth dimension, and so on? By the use of an obviously false analogy, Mr. Hayes immediately suggests the true one. He says: "In the same way it might be argued, that there may be a plane of existence in which two and two make five, because if there were beings with whom two and two made three, those beings would not appreciate our own arithmetic." This supposes all three sets of beings to be at one and the same stage of arithmetic, namely, addition; and then, of course, the supposition is impossible, as long as we use our numerical terms in the same sense. A moment's pause would surely have caused Mr. Hayes to reflect that the true arithmetical analogy—as far as it goes—to the case of different sense-modes is a different stage or science of calculation, not difference of calculation at the same stage; the difference (as I put it in my letter in "LIGHT" of September 8th) between addition and multiplication. To a child who had not got beyond addition, and to whom the numbers, 2 and 3, were given, it would be utterly inconceivable that these numbers should in any way combine to produce 6. So, if knowledge of multiplication had suppressed the knowledge of addition, the child whose arithmetic was multiplication could never see how 2 and 3 could make 5. As arithmetic is a science, knowledge of its lower modes is not dropped by attainment of more advanced processes. But sensibility is not science (though science is immanent in it), and, therefore, it can no more disintegrate its own percept-world by the imagination attaching to its own mode, than can the imagination attaching to the lower mode represent the higher integration which is what additional "dimensions" really signify. As long as it is a question of sensibility, the representation of

other modes must always be impossible, unless we could pass into them, and their existence can be only speculatively maintained; unless we agree with Zollner that the occurrence of certain empirical phenomena in our space admits of no other explanation. Meanwhile, it would be conducive to a clear issue, if contraveners of other-dimensional perception would say whether they mean that it is *impossible* because unimaginable by us, or simply that, for the same (or any other) reason, it cannot be rationally proved or made probable. C. C. M.

Mr. Maitland and our Reviewer.

SIR,—I have no wish to prolong my correspondence with Mr. Maitland, for it is thankless work criticising the ideas and methods of a man for whom for several reasons I have so much sympathy and respect; but his lengthy disquisition in last week's "LIGHT" calls loudly for a few remarks, for which I crave insertion, promising that they shall be my last.

I was not ignorant of the common theory of Occultists, that the old Initiates concealed their wisdom in enigmatical forms. But I am also aware of the wholesale and, I believe, quite unwarrantable use which those good people make of that supposed circumstance in order to read their own ideas and "intuitions" into ancient hieroglyphs and symbols, narratives and legends. The fact that a cipher was used by men who, like the Mediæval Alchemists, were victims of persecution, is no justification for attributing, first an immensely extended knowledge, and then a burning desire to conceal that knowledge, to those very misty personages, "the Ancient Sages"; and yet it is upon these very attributions that the work of occult interpretation takes its stand—actually making the supposed concealment of that knowledge a proof of its possession!

Archaic wisdom was handed down by word of mouth, says Mr. Maitland. This, unfortunately, is the very way in which ancestors grow into gods, and every actual molehill into an imaginary mountain. This is "tradition," the most unsatisfactory way of preserving evidence, except for the purpose of ultimately manufacturing dogma. But, even allowing that Archaic wisdom was at first thus handed down intact, can we imagine a more ridiculous occupation for sane men, to say nothing of holy Initiates, than the laborious recording of the things they knew in such a way that no one would ever understand the record who did not already know the facts? Mr. Maitland himself is not so niggardly and so foolish—he generously endeavours to enlighten our ignorance, and to liberally benefit the world at large.

In view of the actual knowledge we now possess, from many sources, of the course both of prehistoric and of historic development—knowledge of facts which clearly prove that mankind has slowly struggled up from savagery, through barbarism, to our present apology for civilisation—the existence in the ages of savagery and barbarism of such God-like men as our "Interpreters" and "Gurus" paint for us in the persons of their priestly and royal "Initiates" would, for many reasons, require much stronger evidence than the vague traditions we possess, even when these vague traditions are supplemented by spiritual intuition and the illuminated interpretation of symbols and legends. We must not forget that almost any conception can be "intuited" into almost any symbol, and then becomes its "meaning"; and that this is accomplished by apparently the same instinctive mental process that is employed by the little child who lays three pebbles on the table, and cries in delight, "There's papa, there's mamma, and there's baby." Very seriously speaking, it seems to be this idealising faculty that is, when developed in the full-blown interpreter, the psychological basis of "spirituality" and "intuition," and the mental vehicle through which some forms, at least, of "illumination" reach us. But many very valuable things spring from a lowly origin!

Occultists tell us that the Ancient Sages knew many things which we pride ourselves upon having invented, and I take it that it would be perfectly easy for any experienced interpreter to read almost any modern scientific discovery into almost any legend. Some very serious people have claimed that many of our "nursery rhymes" are echoes of occult philosophy; and surely an ingenious and imaginative Occultist could without much trouble read, say, the Circulation of the Blood into, let us suppose, "Hie diddle diddle, the cat and the fiddle"; and I make bold to suggest that none of our present interpreters of Ancient Symbolism could upset an interpretation of that kind without calling into question the very methods that he himself employs.

I further venture to suggest that if anyone succeeded in reading the Circulation of the Blood into "Hie diddle diddle," and dwelt upon that interpretation sufficiently long and sufficiently lovingly, he would infallibly come to believe that the veracity of that interpretation was as certain as a proposition in Euclid, and to be convinced of his own illumination as an interpreter; and he would most probably sit heavily upon anyone who ventured to question these convictions, and would tell him that his "equipment" was inadequate for the handling of such subjects.

It might, perhaps, seem to a superficial reader that in saying all this I am trying to cast ridicule upon Mr. Maitland. Far be such a thing from me! I freely acknowledge that Mr. Maitland deals with matters of enormously greater difficulty, and of immensely more importance, than the trivial instance of "interpretation" I have brought forward, and deals with them in a manner calculated to command our most serious attention and respect; but the painful thing for me is that it does not appear to be possible to draw a logically defensible line between the burlesque and the sublime in the matter of intuitional interpretation; the one instance of interpretation may relate to rubbish, and the other to gold, but we have to weigh them both upon the same logical and psychological scales, and judge of their value accordingly.

With regard to the "astral" world, even a slight acquaintance with the very various angelological and demonological systems that have obtained unquestioning belief at different times and in different places, is sufficient to prove that the moment one ceases to regard "the invisibles" as disembodied humans, a field is opened in which the imagination can run riot, and also is enough to show us that the imagination has always availed itself to the full of the opportunity. At the present moment, the phenomena of Spiritualism and of Hypnotism have opened a fresh and additional field for the exercise of a sportive fancy, in the shape of the nature and doings of "the inner self"; and the details of our "inner man" or "higher self" are now being "thought out" with great diligence by a host of "Occultists" of different brands, and the product industriously read into ancient symbol and legend. But, as yet, there exists no agreement among our wise ones as to the names or as to the functions either of the Invisibles, or of the part of ourselves that corresponds in its nature to them. The fact is that at present we give names to these entities and "principles" that suit our theories, and we use those names very much in the dark, and without uniformity, and considerably at random. When, therefore, Mr. Maitland writes as if he knew all about the spiritual and astral worlds, he ought, I think, to be respectfully reminded that such *ex-cathedra* utterances are rather thrown away upon the readers of "LIGHT," who generally have their own opinions about those things, and probably understand quite well that, however positively Mr. Maitland says that such and such *are the facts* about the spiritual world, all he means, or can possibly mean, is that he *thinks so*—that in reality he is giving us, not facts, but opinions. Indeed, his account of his interview with some of the denizens of the astral world shows that Mr. Maitland is about the last man to whom it would be advisable to go for correct information on these points, for it is seldom that anyone confesses so naively as he has therein done that he allows preconception and prejudice, rather than the evidence before him, to determine his judgments. No one, moreover, can, I think, avoid perceiving that Mr. Maitland adopts the old Roman Catholic criterion for discriminating between spirits—good spirits are those which are about *me*, bad spirits are those which are about *you*.

I take it that at the present day a thinking man is called upon to judge for himself, to the best of his ability, what are the real facts about the spiritual world. He may either summon all the witnesses, and examine all facts and opinions; or he may do what most people do—listen only to the single witness who has accidentally obtained his ear, and refuse to allow even this witness to be cross-examined. Mr. Maitland offers his evidence freely to the world, and the world ought, I believe, to feel itself greatly his debtor; but I do not think that we should allow ourselves to be "psychologised," even by Mr. Maitland's great spirituality and erudition, into foregoing cross-examination; and I also think that it would be well if Mr. Maitland were to recognise the fact a little more than he apparently does that he is only one among a cloud of witnesses, between whose testimony there is not much agreement, but who all have a claim upon our attention.

I thank him for dealing gently with me on account of my personal acquaintance with Mrs. Kingsford, and I have endeav-

oured to return the compliment. But what right has Mr. Maitland to be "harsh" with anyone who honestly questions his opinions? As to Mrs. Kingsford, Mr. Maitland is very much mistaken in supposing that she was "girlish," either in mind or body, when I knew her; "but that is another story," as Kipling says.

THE REVIEWER.

SIR,—Without entering in any way into the question involved between your Reviewer and Mr. Maitland, I would wish to take up two points laid down by Mr. Maitland in his letter to you on p. 442. But before criticising these views, I would wish to express my admiration for the work of Mr. Maitland and Mrs. Kingsford, and my sense of indebtedness for much that I owe to those works, with which appreciation I feel sure all readers thereof will individually concur.

Mr. Maitland lays down that intuition is inborn experience; that illumination consists in the revelation to him, by man's own soul, of its experiences, acquired in a multiplicity of previous earth-lives.

If man could psychometrise the life integrated into and constituting his selfhood, undoubtedly he would be able to read the manifold experiences presented by the life-atoms constituting that self. As those life-atoms must have evolved through gaseous, mineral, vegetable, and animal kingdoms, and have thus constituted integers in many thousands of forms before being integrated into a self-conscious self, the "inborn experience" thus represented must indeed be vast.

Some occultists can thus psychometrise the content of some of these "many lives in man," and read some of the "inborn experience which the soul thus knoweth of old and of former years."

But illumination cannot be limited to this perception.

Mr. Maitland teaches that the self is constituted of multiple principles, or strata of life-degrees, or consciousness. (Nephesh; Ruach; Neschamah.) He also teaches that there are planes in the Universe with which these principles are related. (Assiah; Yetzirah; Briah.)

We have accumulated evidence that man can transmit thought-messages. Occultists know that it is the psychical stratum in man which is the basis of this function. It follows that selves who have evolved into the psychical sphere of being, can transmit thought-messages from their sphere to the equivalent stratum in man's consciousness. Consequently, there is such a thing as psychical inspiration.

It is true that as the soul stratum or principle (Neschamah) is only embryonic in man, or discrete, as is evidenced by the unconsciousness of the personality in deep sleep, when the empirical functioning indraws within both astral and psychical degrees, while remaining connected with the body; there cannot, therefore, be direct communion between human personality and selves evolved into the soular or celestial sphere. But the latter may use as intermediary a highly evolved psychical self in the psychical sphere as a relay through whom to project a thought-current to man. The intensity of the current will thereby be converted down an octave (as may be done in a telephonic or sound-current relay) and become cognisable to man's psychical stratum. In this manner there may be illumination from the soul sphere, in man. Consequently entities in that sphere may communicate their experiences to man, apart from the experiences represented in the "many lives" integrated in his own self, and teach him from their altitude.

Therefore, I cannot agree with Mr. Maitland when he says that "mere mediumship is of the astral." Undoubtedly most mediumship is such. But many mediums are in touch with the psychical stratum or sphere, and some may, through the psychical, be in touch with the celestial.

Further, are we not all mediums, or instruments of the universal life, through which it communicates itself on to this circumferential plane? Where will you draw the line? In some of us the astral or the psychical stratum of life may be accreted in quantity a little above the average, and thus constitute what is distinguished as mediumship. Or their proximate prius in the chain of determiners may develop these strata by projecting life-currents of those degrees into the related strata in man.

Mr. Maitland describes astral selves as being "magnetic emanations or reflects from man's own bodily system." Surely Mr. Maitland will not limit astral selves to this definition, as he will not deny that all human selves have to pass through the astral sphere before evolving into the psychical sphere. The astral sphere is probably one of uncertain states of consciousness, as the self goes through a process of reconstitution.

or re-relationing, therein. Yet all men, including our highest types of character, have to pass through that sphere. To say, therefore, that all astrals are unable to comprehend and believe in the soul, is scarcely in accord with circumstances as represented by the condition of many of the human selves we see passing into that sphere. That there are many such is, however, an undoubted fact, and there are plenty of them still in human bodies. There are plenty of the latter who are prepared to plausibly pass themselves off under false titles when they see any gain to be derived thereby, and who may continue similar games when disembodied.

Undoubtedly all astral suggestions should be received with the greatest caution, as the selves sojourning in that sphere for any lengthened period demonstrate their unprogressed state by that very fact. The presence of higher unfolded degrees of consciousness in the self will thereby entail its rapid translation through the astral state.

But all astral entities are not merely magnetic reflects. While we insensibly pour thought-images into the astral plane, these are merely transient and impermanent, reflecting a simulacrum of our thought-qualities, and do not constitute, and must not be confused with, permanently constituted selves, which are only integrated in the celestial sphere. We undoubtedly influence each other by this life radiation carrying our thought-qualities. But such thought-reflects are not self-conscious entities and must not be confused with the selves in the astral state of becoming, and who may transmit thought-messages or suggestions to human percipients.

As most astrals are unprogressed entities, most astral messages will be, to say the least, unreliable. But all astrals are not bad, as is usually inferred. The proportion of evilly disposed astrals may be gauged by the state of the human race, as all human beings pass through the astral state after death, before evolving into the psychical state.

But all mediumship is not of the astral; you may have psychical communion and indirect inspiration, or illumination, from the soul sphere, and this does not depend on a multiplicity of previous earth-lives, but on an inflowing life-current carrying thought-content, projected by entities dwelling in those states or spheres.

QUESTOR VITÆ.

Free Will.

SIR,—I notice in the letter of your correspondent "Der Reine Thor" these words: "Training in occult schools cannot increase or modify the relative proportions of the strata constituting the self, as the vital-energy constituting them cannot be accreted and integrated by human will and effort."

I should like to know what evidence can be brought forward in support of this very dogmatic and curiously worded statement; and also what the statement itself means. Are we to infer that man is an automaton, and that no will or effort of his own can either help or hinder his growth in spiritual knowledge? This is a curious doctrine, certainly, and seems to be contradicted most unmistakably by everything I have seen of modern Occultism. I can quite understand that there are cases where the divine influx or inspiration or illumination, or whatever it be called, comes without any effort at all on the part of the human instrument. Indeed, I am acquainted with one or two such cases. I know one lady who, while not belonging to any school or society of any kind, had a series of most remarkable dreams and visions, all connected, and telling a coherent tale. But, on the other hand, it seems to me tolerably certain that, in the majority of cases, some effort on the part of the sensitive is necessary, even if only to preserve the necessary conditions.

If, as your correspondent says, or seems to imply, training cannot increase the intuition or psychic faculties, how is it that so many mediums become such only after a process of development or unfoldment; and how is it they can drop one phase of their mediumship and cultivate another, if they are so minded? Why is it that controls pay so much attention to conditions, and to the environment of a medium? Why do they sometimes chide a medium who does not observe the best conditions for the development of his powers, thus implying that it is possible for him to put his will either with theirs or against it?

For if the human will cannot accrete that form of life which manifests as psychic powers, it follows, of necessity, that the human will cannot prevent its accretion if this be ordained.

Of course I do not wish to argue that the human will can successfully set itself against the Divine will; but it does seem to me that, if a sensitive deliberately rejects the conditions necessary for inspirational influx, such influx cannot take place.

If a medium, after being warned, indulges in dissipation or sensuality, will it leave his mediumship unaffected? I trow not.

I maintain that experience shows that sensitives are free agents, either to increase their powers by continuous application, or to allow them to become overclouded by neglect.

ARGENT.

Mysticism.

SIR,—It has been objected that, whereas spirit progresses through the objective consciousness and the self is such only in virtue of its consciousness of objects, the method of mysticism is one of abstraction, one which disregards the relation of the self to the objective world. In the words of a writer who has been more than once before quoted in "LIGHT," the mystic seeks to realise in isolation a life the essential characteristic of which is community. Now, as one whose intuitions are of a wholly mystical tendency, and who recognises the phenomenality of the objective world and the essentiality of the spirit, for which it is, I should be very glad of a convincing vindication of mysticism in the face of this objection. I have sometimes thought that the answer I desiderate is to be found in the doctrine of a transcendental subjectivity, and of the possibility of self-identification therewith—a doctrine not necessarily a contradiction of the teaching, I cannot but believe, that it is just *through*, and not *in spite of*, the present mode of our manifestation that our evolution is effected. Perhaps "C. C. M.," who responded so amply and ably to a cognate question (Idealism) I put in "LIGHT" last year, will come forward again with his help.

C. Y. L.

Invitation to Serious Inquirers.

SIR,—I intend having a course of about six sésances at my flat in Bloomsbury, from the beginning of October till the middle of November, for the information of serious inquirers into the religious aspects of Spiritualism. I think that some educated people may be glad of this opportunity of meeting quietly, aided by a thoroughly reliable clairvoyant-medium who will be present. Therefore I venture to hope for your help in making the matter known, and in allowing letters asking for further particulars to be sent to the office of "LIGHT," addressed to "W. To be forwarded."

I shall be glad if such applicants will say if Wednesday evenings, 5.45 to 7.30, will suit them. The first meeting will be tentative; and, to all present who wish to go through the course of meetings, I shall be happy to give tickets. But it is earnestly hoped that the attendances will not be intermittent, as this destroys harmony, and upsets the magnetic currents of the regular sitters.

(MRS.) W.

Chepstow Hall, Peckham.

SIR,—Kindly allow me a little space in answer to Mr. J. T. Campbell's letter published in your issue of the 8th inst. The lecture, "Theosophy v. Spiritualism," was given as a reply to the lecture on Astrology given by Mr. Campbell at Chepstow Hall, during which he so frequently made use of theosophical ideas, repeatedly using such terms as Microcosm and Macrocosm, Karma Loca, Reincarnation, &c., that at the conclusion of the lecture a discussion on Theosophy was the result. In the presence of several persons I undertook to give the lecture alluded to above. Mr. Campbell asked if he might put questions; I replied, "As many as you like." Mr. Campbell said he would certainly be present when the lecture was announced. The lecture was announced in your journal, both before the current week and also in the following issue.

Had Mr. Campbell's memory not failed him, he would have been able to keep his promise, and could then not only have "exercised his right to ask questions," &c., but might have examined the writings of Paracelsus and the works of H. P. B. as well, as I had brought them with me for reference. The teachings of H. P. B. are that those Spirits who manifest at Spiritualistic sésances are either Spooks, Shells, Elementals, or Elementaries, &c., and I, as well as others, have yet to learn that these teachings are truths, or that these theosophical statements are "as old as the human race." In 1876, in the "Spiritual Scientist," H. P. B. wrote: "Reincarnation is absurd and unphilosophical, doing violence to the law of evolution. It is as unphilosophical as to fancy that the child, after birth, could re-enter its mother's womb." Again, in "Isis Unveiled," Vol. I., p. 351, she writes: "Reincarnation is not a rule in Nature. It is an exception." While again, in the "Key" she writes: "Reincarnation—this truth of truths." If Mr. Campbell thinks himself equal to demonstrating these theosophical beliefs and controverting those of Spiritualism, we will afford him the opportunity.

4, Montpelier-road, Peckham.

W. H. EDWARDS.

[September 22, 1894.]

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

218, JUBILEE-STREET, MILE END, E.—We had a very pleasant meeting on Sunday evening, and very well attended. An able address was given by Mr. Veitch. We wish to thank all friends for their attendance and sympathy, and also for the flowers they brought and sent.—W. and E. MARSH.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday evening Messrs. Boddington, Payne, and Long occupied the time at our disposal. "Douglas," controlling Mr. Long, gave a fine address, dealing with Socialism from a spiritual point of view, and showing that a social reformation would inevitably follow the general adoption of the philosophy of Spiritualism.—CHAS. M. PAYNE, Hon. Sec.

OPEN-AIR MEETING, FINSBURY PARK.—Sunday being fine a large audience assembled to hear the various speakers, Messrs. Brenchley, Brooks, Emms, Jones and Rodger, who in turn addressed the people. The slight opposition from Bible Christians served to increase the interest, so that many hundreds of copies of the rules for "the Conduct of Circles," kindly supplied by "LIGHT," were eagerly accepted.—THOS. BROOKS.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Thursday Mr. Blackman gave psychometry to a few friends successfully. On Sunday Mr. Butcher, before his lecture, read the inspirational poem of Mrs. Cora Tappan, given on November 11th, 1873, and then dealt with the subject: "The Problem of Life, and Philosophy of Death." Sunday, at 7 p.m., Mr. J. Audy. Subject, "Morality of Spiritualism." Thursday, at 8 p.m., Mrs. Mason, clairvoyance. Sunday, October 7th, tea at 5 p.m., tickets 6d.; special service at 7 o'clock.—J. B.

THE LONDON OCCULT SOCIETY.—The opening meeting of this society will be held at the Athenæum Hall, 73, Tottenham Court-road, on Friday, October 19th, at 8 p.m. I shall then deliver a lecture entitled "The Revelations of Occultism." As I shall deal with matters of importance we have arranged to hold the meeting on a week evening, so that all can attend without interfering with the various Sunday services. Reserved seats, 1s.; admission free.—A. F. TYNDALL, A.T.C.L., President of the London Occult Society, 15, Lanark Villas, Maida Vale.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last we had a crowded meeting, numbers being unable to gain admission. Mrs. Mason's guides gave very successful clairvoyance and psychometrical delineations, answering numerous questions at the close, to the evident satisfaction of all present. Mr. J. H. Brooks kindly presided at the organ. Sunday, at 7 p.m., Mr. Walker, clairvoyance. Tuesday, at 8 p.m., séance, Mrs. Mason. September 30th, Mrs. Spring. On Sunday next, September 23rd, at 7 p.m., Mr. Wyndoe, address and clairvoyance, at 245, Kentish Town-road, N.W.—J. H. B., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Dr. Reynolds gave us the remainder of his lecture, "The Gifts of Spiritualism," which he curtailed on account of the visit of our Glasgow friends a fortnight ago. He dealt with the gifts of mediumship in its various phases, from a scientific aspect, and advised that our spiritual gifts should be cultivated for the benefit of humanity, thereby preparing ourselves for a useful spiritual life. Mr. Robertson presided. We give Dr. Reynolds our cordial thanks for his untiring zeal in the cause of right and truth, as he is always ready to spread the knowledge that "There is no death." Sunday next, at 7 p.m., Mr. J. Chapman. Mrs. Robertson has kindly promised to sing on that occasion.—E. J. GOZZETT.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—Mrs. Ashton Bingham occupied our platform on Sunday. Her personal experiences, recitation, and solos were well appreciated. Mr. Audy presided, and Mr. Edwards, secretary, spoke earnestly on their desire to forward the cause of Spiritualism. It is our good fortune to report progress. On Sunday next, at 6.30 p.m., Mr. Butcher will give an inspirational address. Tuesday, at 8.30 p.m., Miss Lillian Gambrell, clairvoyance. We are encouraged to continue this work because of the means it affords of cheering aching hearts by the evidence that the dear dead live. Healing, Mr. Edwards. Mr. Axford (newspaper vendor), proprietor of Chepstow Hall, has on sale "LIGHT" &c., and he informs me there is a greater call since our meetings.—JNO. THEO AUDY.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday Mr. J. Edwards gave an interesting account of how he was brought to a knowledge of Spiritualism. A gentleman in the audience, by request, made some appropriate remarks, and also gave a few psychometric readings, which were successful. We feel much indebted to this gentleman for his valuable and timely assistance. On Sunday next, at 7 p.m., Miss Rowan Vincent has kindly consented to deliver an address entitled, "The Present Condition of Spiritualism." This will be the last meeting at 86, High-street, previous to the opening of Cavendish Rooms, which takes place on Sunday evening, September 30th, when Mrs. Emma Hardinge Britten will

deliver a lecture entitled, "The Message of Modern Spiritualism to the World." Doors open at 6.30, commence at 7 p.m. On October 7th, Mr. J. J. Morse.—L. H.

THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.
CAVENDISH ROOMS FUND.

"A Friend," per Mr. T. Everitt, £50.

Collecting card, per Mrs. Everitt:—Dr. W. T. Smith, £3 3s.; Mr. T. Everitt, £1 1s.; Mr. R. Wortley, £1 1s.; Mr. Stanway, £1 1s.; Mr. Davis, £1 1s.; Mr. W. H. Parker, £1 1s.; Lady E. H., £1; Hon. Mrs. B., £1; Miss Price, £1; Mr. John Lamont, £1; Colonel Taylor, £1; Miss Spencer, 10s. 6d.; Miss Stanway, 10s. 6d.; Mr. Lucking, 10s. 6d.; Mr. Millett, 5s.; Rev. J. C. Gray, 5s.; Mr. Grant, 5s.—£15 14s. 6d.

Collecting card, per Mrs. Cooper:—Mrs. Moffatt, £1; Miss Trigger, £1; Mrs. Robinson, £1; Mr. Robinson, £1; Miss Corp. £1; Mr. W. T. Cooper, 10s. 6d.; Mr. Atkinson, 5s.; Mr. W. F. Robinson, 5s.; Mr. A. C. Robinson, 2s. 6d.; Miss A. Ferbey, 1s.; Mr. S. Valley, 1s.—£6 5s.

Collecting card, per Mr. A. J. Sutton:—Mrs. Corbet, £2; Mr. A. J. Sutton, £1 1s.; Miss Robertson, £1; Mrs. Morgan, 10s.; Miss Amy Robertson, 5s.; Mr. H. J. Berthon, 5s.—£5 1s.

Collecting card, per Mrs. Cole:—Mrs. Billing, 10s. 6d.; Mr. Johns, 10s. 6d.; Mr. Jellies, 10s. 6d.; Mr. Meads, 10s.; Mrs. M. Martinez, 5s.; Mr. Thacker, 5s.; Mr. Boyer, 5s.; Mr. Freeman, 5s.; Mrs. Cole, 5s.; Miss Minchin, 2s. 6d.—£3 9s.

Collecting card, per Miss A. Rowan Vincent:—Mrs. Betteley, £1; Mr. J. Platt, £1; "A Friend," 10s.; Miss A. Rowan Vincent, 5s.; Miss M. A. E. Brown, 1s.—£2 16s.

Collecting card, per Mrs. E. J. Westphal:—Mrs. E. J. Westphal, £1; Miss Dunbar, 10s.—£1 10s.

Collecting card, per Miss Porter:—"A Friend," 10s.; "A Friend," 10s.; "A Friend," 5s.; "A Friend," 2s.; "A Friend," 2s.—£1 9s.

Collecting card, per Mr. S. E. Potts:—Mr. Potts and family, 14s.; Miss Stevens, 1s.; Miss Ward, 1s.; Miss Appleby, 1s.; "A Friend," 1s.; Mr. Whittaker, 6d.—18s. 6d.

Collecting card, per Mrs. Rushton:—A. R., 5s.; C. R., 2s. 6d.; "A Friend," 2s. 6d.; H. C., 2s.; F. P., 2s.; C. W., 1s.; T. H., 1s.—16s.

Collecting card, per Mrs. Bliss:—L. W., 5s.; Mrs. A. V. Bliss, 5s.—10s.

Collecting card, per Mr. J. J. Morse:—Mr. J. J. Morse, 5s.; Mrs. Morse, 2s. 6d.; Miss Morse, 2s. 6d.—10s.

Donation received per treasurer:—Miss Brinkley, £1 1s.; Mrs. Bell, £1; Miss Horden, 10s. 6d.; Mr. J. Edwards, 10s.; International Corresponding Society, per Mr. J. Allen, 10s.; Mr. Pendlebury, 10s.; Mr. F. Braund, 10s.; Mr. A. Glendinning, 5s.; Mrs. E. Livesay, 2s. 6d.; Mr. S. Marchant, 2s. 6d.; W. B. B., per Mr. D. Gow, 1s.—£5 2s. 6d.

Total received, £94 1s. 6d.

It is intended by the committee that the sum of £54 12s. be reserved for the rental of the Cavendish Rooms. The balance of £39 9s. 6d. will be devoted to paying the last quarter's rental of the hall at 86, High-street, the debt on the piano, new hymn-books, and other expenses.

ALFRED J. SUTTON, Treasurer.

If there should be any omission or mistake in the above list kindly communicate with the Treasurer, Woburn House, 12, Upper Woburn-place, London, W.C.

TO CORRESPONDENTS.

W. G. (Lebanon, Syria).—We have pleasure in complying with your request.

S. M. C.—Your kind contribution towards Conference expenses has been gratefully received.

J. S. H.—Personally, we to a great extent share your views; but to publish your letter would be to invite a discussion quite unsuited for the pages of "LIGHT."

Several communications are unavoidably left over for want of space, including letters from Dr. Gale, "Amor," "Vir," "Practical Spiritualist," F. O., and J. W. Mahony.

THE autumn announcements of James Elliott and Co. will include a work by the President of the Borean Society, Mr. Charles G. Harrison, entitled "The Transcendental Universe," being six lectures on Occult Science, Theosophy, and the Catholic Faith, with special reference to the present Gnostic reaction. Mr. Harrison considers that the time is ripe for a fuller disclosure of the methods and aims of certain Esoteric Fraternities and of that conflict "behind the veil" which "resulted in the movements of Modern Spiritualism and Theosophy." Among other subjects discussed in the lectures are the Evolution of the God-Idea, the Celestial Hierarchy, the Mystery of the Eighth Sphere, the Problem of Evil, Initiation, &c. Theosophical teachings in regard to man's origin and destiny are considered in the light of Occult Science and in relation to the philosophical literature of the Church, and an attempt is made to reconcile the truths brought to light by Theosophy with the fundamental doctrines of Christianity.